

# Zion's Herald.

# Herald.

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**Zion's Herald.**  
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The Ricks-Taft Order.

The employees on the Toledo, Ann Arbor & Northern Michigan Railroad complained that they were receiving less for their services than men in like employ on other roads, and that they were doing much extra work without pay. The company agreed to refer the grievance to State Commissioner Kirkby for adjustment. When his decision in the case was rendered, the employees refused to abide by it, on the ground that the men were not ordered to be taken back without prejudice. Chief Arthur, of the Brotherhood of Engineers, and Grand Master Sargent, of the Brotherhood of Firemen, published the facts and made an open attack on Kirkby. On Saturday, the day after the failure of mediation, five engineers and three firemen on the Lake Shore road left their places because required to take cars from the boycotted Toledo road. E. D. Potter, counsel for the Lake Shore road, telegraphed Judge Ricks of the United States District Court to come from Cleveland to Toledo. On his arrival he met Judge Taft of the Circuit Court, and they together issued orders which created no little stir. The engineers and firemen were arraigned for contempt of court, and Chief Arthur was called into court to exhibit the rule under which he acted. The lawyers agree that the case marks a new departure in regard to the legal aspects of questions between capital and labor. Capital and labor have been too often disposed to play the part of the free lance. Capital would do what it pleased with its own; and labor would handicap capital with boycott and strike; all the world must stand aside and let them fight it out to the bitter end. But the court now comes in and claims that both parties are subject to limitations. The points in the case are these: That labor organizations have no right to declare a boycott and to prohibit the men on other roads from handling freight on a boycotted road. The principle involved in this decision is a two-edged sword, cutting now the rights of labor, then those of capital. The service performed by railroad employees concerns the public as well as the parties, and both are amenable to justice and the public good. If sustained by the higher courts, the decision of Judge Ricks will mark a revolution in legislation on the subject of labor and capital, and lead to a more careful definition of rights on either side.

Goldwin Smith and Annexation.

Goldwin Smith is in haste to become an American citizen. He asserts openly and everywhere that the annexation of Canada to the United States is inevitable, and that the inevitable is not remote. The interests of both countries demand the union. There are mineral and agricultural resources in the Dominion which await for their development the capital and enterprise found in the United States. The annexation would create a new boom, hastening the filling of all that country with people and stopping the drain now going on. Americans reciprocate the feelings and sentiments of Goldwin Smith, while at the same time holding themselves aloof from any interference with Canadian affairs. When Canada comes, it will be a voluntary offering; America will use no force to secure annexations of territory. Mr. Smith is doing much to mature annexation sentiment in the Dominion. He is at the head of the Continental Union, an organization designed to promote the union of the two countries. Though seventy years old, he may live, in spite of Tory hatred, to be a senator in Washington from the great State of Ontario.

Verdict in the Panama Cases.

The findings of the jury in the Panama cases are in favor of the conviction of three of the chief actors—Charles de Lesseps, M. Balbut and M. Blondin—and the acquittal of the remainder. De Lesseps was accused of corrupting the minister of public works in aid of the Panama lottery bonds. The court sentenced him to imprisonment for one year. At the same time sentenced M. Balbut to five years' imprisonment, the loss of civil rights, and a fine of 750,000 francs. Blondin was given two years' imprisonment. These trials of the eminent men of France have been among the most painful incidents of the time; the conviction of the criminals gives evidence of a remaining sense of justice, capable of saving the Republic. The good fruits are already seen in the strong vote of confidence in the government.

Myer's Ballot Machine.

New York has gone a little beyond the Australian system in the tentative use of the Myer's ballot counter. The legislature approved the invention last winter, and allowed towns to make trial of it this spring. Brighton, Lockport, and a few other places report favorably on the experiment. The record is made with absolute correctness and without the possibility of manipulation by inspectors. The machine works out the whole problem. Receiving the raw ballots, it gives out the exact figures for each candidate. The process is summary. In two minutes from the time the polls close, the results with forty candidates may be placarded, photographed, or sent out in envelopes. In Lockport the voting closed at 6:38, and at 6:39 the vote on supervisor was known. A more exhaustive test in cities will, no doubt, be applied, and if found favorable, the little machine will dispose of the occupation of inspectors.

Important Appointments.

President Cleveland proceeds slowly and cautiously in the distribution of appointments. He does not intend to be driven by the machine, nor hounded by the army of office-seekers. In the last instalment he surprises some of his friends. James B. Eustis, of Louisiana, is nominated for Minister to France. He is a gentleman of culture, ability and position in society, and goes with from the French section of the United States with a knowledge of the French language and character. Ex-Chancellor Theodore Runyon is named as Minister to Germany. John E. Risley, of New York, goes as Minister to Denmark. Some of the domestic appointments are thought to be good. James G. Jenkins, of Wisconsin, is to be U. S. circuit judge for the seventh Judicial District; William D. Dabney, solicitor in the State Department; Charles B. Stuart, of Texas, judge of the U. S. Court in the Indian Territory. Wade Hampton, of South Carolina, is given the easy position of commissioner of railroads vacated by the death of Gen. Johnston. Ernest P. Baldwin, of Maryland, is to be the first auditor of the Treasury; and Thomas Holcomb, of Delaware, the fifth.

Terrific Explosions.

One of the most fearful explosions ever known, occurred in the big Keeler flouring mill in Litchfield, Ill., on the 21st. A fire was discovered in the building, and before proceeding far reached the flour dust, when the explosion blew the immense building into thousand fragments, wrecking nearly every business house in the village. The shock was felt twenty miles around. In Clyde, Butler, and Gillespie, the glass was broken in the windows. John Cowie, the head millwright, was killed, and a half-dozen others were badly injured. The damage to the mill alone will reach \$1,000,000.

## OUR EASTER MESSAGE.

This is the wonder of the Resurrection: That things unvalued now reveal their worth; That mystery which we affect to feel; Feels now the glow of its immortal birth.

Our common toil, the mutual hopes we cherish,

The friendly word, the homely help we give;

Each other in His love's name, shall not perish;

No thought that lives in Him shall cease to live.

This is the beauty of our Easter morning:

In Him humanity may now arise

Out of the grave of self, all baseness scorning;

The holy radiance of His glorious eyes

Illustrates the face of earth;

Touches the earthy with a heavenly glow;

And in that blessed light all human graces

Unto divine beatitude must grow.

—Lucy Larcom.

## WHAT EASTER BROUGHT TWO WOMEN.

REV. D. N. BEACH.

**W**AS it not a beautiful service, Eleanor?

"The singing was exquisite, the Scripture suitable, and I liked well enough what the minister said. He was very sympathetic. Yes, it was beautiful, if any funeral can be beautiful. But"—and Eleanor wiped away a tear.

"But what, dearie?"

"How can I tell you, Mary? I should not like you to know what a ghastliness and horror there is to me about everything connected with death. I shall not sleep soundly for a week. Every night I shall be seeing that casket. I know that Blanche is better off. She was ready to go. What she said just before she died ought to make all the girls in our set better Christians. But it is such a dark doorway to enter. It makes me shudder. I suppose it is wicked to feel so."

"I think not, Eleanor. It seems to me that it is by feeling that way first, that some of us come to feel differently later. That is how it was with me."

"Why, Mary, you never felt so?"

"Indeed, I always felt so until last Easter. I never spoke of it. First I was too shy to; and then I thought it not Christian, and tried to choke it down."

"Could you, Mary?"

"Not in the least. At times it would make me fairly ill. Even when my mother died, I had a horror of being near her body."

"Why, Mary! I never dreamed it! I supposed I was an exception."

"There are so many exceptions I fear they are the rule."

"Well, Mary, I never spoke freely of it before, except that papa has always known I felt so, and, without ever alluding to it, will make for me the most ingenious and yet natural excuses, so as to clear me from going to burial services. Of course, when Blanche died, there was nothing to do but go. Indeed, I should have gone if it had cost anything in the world. Tell me how you came to feel differently. Do you, really and truly, Mary?"

"Really and truly."

"And what changed you?"

"I told you it was last Easter, but it began earlier."

"What started it, Mary?"

"Well, first, that work we did in the club on Egypt. Those mummy-cases, with the bright colors on them, strange to say, did me a world of good."

"What! Those heathen things?"

"Not quite heathen, Eleanor—at least not far away from our Father. Did they not do deal for Moses? Does not the Bible say, 'Out of Egypt did I call my son'?"

"I never thought of that, Mary."

"I did. Then I began reading the Old Testament burials. How Jacob and Joseph wanted to be buried in the far-off cave of Machpelah. How the Hebrews would speak of death as a being gathered to their fathers. There was something so simple and human in the thought."

"Yes, they did not seem to have our horror, did they?"

"Not only that, Eleanor, but that seems to be the order of God's teaching us. About at this point (it was nearly three years ago now) I began to love so dearly 'The Idyll of the King.' They really began to change my feeling."

"How, Mary? There are some fine lines in the 'Idyll,' but I never thought of that in them."

"Do you not remember 'Elaine'—how she wanted to be born, in death, to King Arthur's palace? Was not that like Egypt, and like Jacob and Joseph? You remember the letter she bore in her dead hands; in what a human way she was received; and how in that that shrine which then in all the realm was richest,"

"laid her comely head low in the dust of half-forgotten kings;"

and how King Arthur said,—

"Let her tomb

B costly, and her image thereon.  
And let the shield of Lancelot at her feet  
Be carved, and her lily in her hand."

This is how God teaches."

"What, Mary, in a mere secular poet?"

"But, Eleanor, shall we have to learn Peter's lesson that nothing from God is 'common and unclean'? It is not, however, mainly, either in 'Elaine,' or in many another touch, that Tennyson teaches most clearly. It is in 'The Coming of Arthur,' and 'The Passing of Arthur' especially, that he seems to say so much to us between the lines. And, crystal and brief though it is, there is far more between the lines in his 'Crossing the Bar' than in that perfect lyric itself."

"Perfect lyric, Mary? What has that to do with dead Blanche, and her poor, thin, white face, and the white casket, and the odor of the tuberoses, themselves dying? Poetry

could not rid you of the horror if you felt it as I do."

"I did not say it could, Eleanor. It only helped prepare the way. Machpelah was before the tomb in Joseph's garden."

"And both were a good while before they covered over Blanche."

"Yes, Eleanor. And so I felt till last Easter. But these things were getting me ready. And what our pastor said, the previous New Year Sunday, helped greatly. He is a man who tells you honestly about things. That New Year Sunday he spoke of the almost certainty that he or some of us would go that year. He just faced it. And, in his tender way, he made us face it, too. He told how he had shrunk from death himself. He told the doubts and difficulties that any thinking man must have on such subjects."

"What, Mary, does your minister talk that way? Our says it is wicked to doubt?"

"Well, we will not compare our ministers. Both are true men. For myself I have learned that doubt is often the doorway to faith. And our pastor, when he had told the difficulties (just what we all were thinking), then made his own confession of steadfast, unshakable, personal, living conviction in the reality of the eternal life. He said he felt he already knew something of it. He said that, in a way, self had died in him, and life had begun to live; and that, much though he desired to live (and you know what a heart, whole-souled man he is), he should surely count it good fortune—a yet larger good than the present life—if so be he should be the one called away this year."

"And how did that help you with the horror, Mary?"

"It helped me like great music. That man seemed so to believe it. Why, it thrilled us all. Half of us had the tears rolling down our cheeks, but we sat bolt upright, rapt, never taking our eyes off him from a moment. For he was an honest man, and a manly, and a pure, and one that loved life, and a man that had doubted, and doubted still; but that, out of doubt, had plucked, like honey from the lion's carcass, a living, real faith. 'Friends,' he said, 'death is a shadow. It ever haunts us. Even at noonday there it is fastening itself to our feet. But one day it shall be gone. It will be down forever. Then the reality will stand out. Then we shall live. People will be saying, "He is dead," but it will be death only that is dead. Friends, we that love life so, we shall then live!' And then the Bible shut, and he said, 'Let us pray,' and we did pray, and there was not one of us but will be different and better for what our minister told us out of his soul that day. I thought, 'That is how the prophets used to speak!'"

"O Mary, I wish I had been there!"

"But, Eleanor, that did not do the business for me. It was Easter that did it. I prayed, that New Year Sunday, 'Lord, deliver me from the fear of death!' But the answer did not yet come. What I have described, year by year, but especially that Sunday, was only getting me ready. God does not hurry. So praying, so waiting, Easter drew on. In Lent I studied all the Easter matter till I knew it by heart. I read the lives of Christ about it. Best of all, I memorized the varying and yet singularly agreeing Bible accounts. Their very differences helped me. It seemed as if the writers were themselves too deeply affected by the startling event to tell a well-adjusted story. I saw their fear. I saw their doubt. I saw the shrinking even of Jesus as He faced death. I saw how ready the disciples were, when they had buried Him, to pass the resurrection off as women's fancies. I saw how, one by one, they were convinced. I saw how, at last, even Thomas, after holding out a week, gave in. Best of all, I saw Christ Himself—how much more He could do than they when raised than before. He died; how simple, familiar, and yet how deep, mystical, profound. Then my Bible opened, Easter morning, to the words in the Apocalypse: 'Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of the grave.' The words seemed just meant for me. And you know in those days that was the bulk of the preaching, 'Jesus and the resurrection.' The preaching has got changed since, somehow."

"And did the horror go, Mary?"

"Not yet, dear. It was when the Scripture was reading in church that morning."

"How?"

"At these words: 'Thou sowest not that body that shall be.... So also is the resurrection of the dead.' Then it came rolling over me. How was it that I did not understand before—that the life is endless; that it is unquenchable; that, like a plant dropping its petals, or a grain of wheat its husk, life pushes off the body, drops it, shakes it free as if from a shadow (as the New Year sermon had said), and is away into life, real life? For I suppose ours is not a very full sort of living as yet."

"I see, Mary."

"And, therefore—I having indeed come thither only by slow degrees, of Egypt, and Machpelah, and 'Elaine,' and 'The Passing of Arthur,' and the New Year sermon, and prayer, and the Easter vision—no dead body is fearful to me any longer, any more than if it were a husk from wheat, or a petal from a rose. The wheat, even though it were from a mummy's hand of the time of Rameses, lives. The rose plant abides."

"So it does, Mary. And so does Blanche. I will plant a rose on her grave tomorrow. And I shall not be afraid to go alone to do it, I am sure; though, like the women of old, I should go in the morning twilight. Thank you."

"Thank the Risen One, rather."

"Yes, Mary, for so has He delivered yet another, who, through fear of death, has all her lifetime been subject to bondage."

## SOUTHLAND STUDIES.

VI.

REV. FREDERICK BURRILL GRAVES.

THE town-clockman of Columbia had scarcely struck six on his big bell before the Professor and I were on the way to Lexington, as famous hereabouts for having a court-house as our Lexington is renowned for resisting the red-coats in '75. The morning was cold, and the engine wheezed more than usual as it climbed the incline and rolled down on the other side towards the town. White rime was on leaves, grass and fences, while the small pools were frozen over with ice. I had come away without breakfast, and the prospect seemed small for procuring it. Charles Dudley Warner, in that delightful volume, "On Horseback through Virginia," tells how difficult it is sometimes to obtain food either for one's self or horse. I found it so occasionally even where a few houses were clustered together into a hamlet. In this case, as we walked into the main street I saw a low white building with the ordinarily welcome word, "Restaurant," in the window. The Professor could afford to smile because he had already breakfasted; nevertheless he had obtained biscuit, cheese, lemon-sauce, and coffee. The dining-room—also the family's living-room—was as large as a barn, one long side of which the good man of the house used as a cobbler's shop. There were the bench, scraps of leather, old shoes, and long shelves of lasts. Presently he himself came in with a pail of water—a stout, dark-complexioned man with black moustache and goatee. His slouch hat was pulled over his black eyes. If he may be believed, his career thus far on life's journey has been romantic. Born a Russian Pole, he left his native land and went to Cuba, thence to Mexico where he fought under Marshal Bazaine—the same who was court-martialed for his action at Metz in '70—and afterwards sailed for New York. His vessel was wrecked, and, taken aboard a ship bound for Charleston, S. C., he safely reached that port. Exchanging the gold which he had for \$2,500 in greenbacks, he went into the interior of the State and taught school. He was prosperous, but he fell into indulging in the too-frequent pastime of this Southland—killing and lynching—was arrested, tried, sentenced to pay a fine of \$500 and to imprisonment for five years. He escaped imprisonment by paying \$1,800. Soon afterward he said he lost the other \$700, and was now poor. This romance he told us as we sat at table; and because he had the habit of winking his eye as he spoke it, I was incredulous. At any rate, his imagination was powerful.

"It helped me like great

## The Epworth League.

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### EASTER SONG.

"Because I live, ye shall live also." The earth is dark, nor leaf nor blossom decks the brown waste; the hills are bare; Loss and regret are everywhere. All sleep there not in Nature's bosom? Some recompense, some sweet repair?

Where are our lost? We wander weeping, Filled full with anguish and dismay; This world is vain, the hills are gray; In vain we watch, in vain we pray;

Hark! on the lessless boughs above us, The birds sing out their little chime; Look down! a blade of grass is here; Soft choral, tiny hint, to move us; Yet 'tis the turning of the year.

Heav in thy soul, thin unbending, One word forever dear and sure; "I live." The promise stands secure. Here is the balm to heal thy grieving, Hope the patient and the pure.

Break out, O heavens, into singing! Awake and shout, O slumbering clod! Here is thy life. The breath of God. Through earth and heaven in joy is ringing; His spring the cool gray feels hath trod.

Ye ilies of the field, adore Him, That have slept in dust and dew; Ye faithless mortal spirits too, Bow down with rapturous song before Him. Behold, He makes all things new!

—ROBERT TERRY COOKE, in *Harper's Bazaar*.

### THE PRESIDENT'S OUTLOOK.

THERE seems to be quite a movement toward the organization of circuits just now. Something has been done in the past, but now all over New England our chapters are associating themselves with neighbors of the same faith and forming unions and circuits which will add new life and enthusiasm in League work. Oftentimes our Conference districts are so arranged that the district meetings cannot be easily attended, but the circuit meetings bring out the connectional power of our Methodism. In some sections there has been considerable pressure brought to bear on certain chapters to either change the name or modify the methods so that they could unite in a union with young people's societies of other denominations. There is no objection to such union when each is allowed to retain its own name and peculiar methods; but if the chapter of the Epworth League drops its name for the sake of the union, it is no more than right that the other societies should drop theirs.

Right in this connection I might refer to a letter asking "if it is advisable in a city which has but one Methodist church for the chapter which has been known as No. — or the Epworth League to change its name to an Epworth League of Christian Endeavor for the sake of being admitted to the Christian Endeavor Union of that city." I would not so advise. If that is the only condition of interdenominational fellowship, it is better to wait for better conditions, for such fellowship would be more or less formal and thoroughly unsatisfactory in the end.

Remember the Epworth League annuals at the Annual Conferences. One of the best ways to become acquainted with the workings of our beloved Methodism is to attend one of the annual gatherings of the ministers. If you go once you will go again. Be sure that your chapter is represented by delegates, for this meeting is as much for laymen as for preachers.

There is a desire on the part of the Cabinet of the First General Conference District to have a list of the bright young men and women who can be depended on for addresses and papers at our conventions and gatherings. Our ministerial brethren are always ready, but they are pressed into the service many times because it is not easy to secure a layman. I wish our chapters would be an outlook committee to report to us the names of the young people in your section who have shown themselves efficient and acceptable in such work. We want to bring these to the front. We need them, and they need this kind of exercise to develop the gifts within them. Do not imagine that your anniversary or meeting will be a failure because your speaker is a layman. You ought to have special pride in bringing out some one of your number who only needs the encouragement and the opportunity to prove his capability. I have seen one program without a "Rev." on it, and I have no doubt it was a success. Try it at your next meeting.

GEORGE S. BUTTERS.

### THE PILGRIMS AT EPWORTH.

REV. JAMES T. DOCKING.

MANY things were said and written in our church papers, also in the secular press, regarding the first Pilgrimage to Epworth, in July, 1891. Here is a group of some of those happy pilgrims. It was on Monday afternoon, July 20, when our party first caught sight of the little village of Epworth, where the first League was formed with Susanna Wesley as its president and her nineteen children as its members. I cannot say much of the party or of that memorable spot; but a few words concerning the pictures on this page must suffice.

The Pilgrims forming the group are now

sitting in front of the Wesley Memorial Chapel, which had at that time been dedicated but one month. It is one of the neatest and handsomest Wesleyan chapels that we saw anywhere in England. In this chapel our American visitors were welcomed by the people of Epworth, who filled the church to overflowing; and it was in this building that the sacramental service was administered by Rev. Dr. Upshur, using the same Prayer Book that was once owned and used by Charles Wesley. At the close of this service our American friends repaired to the tomb of Samuel Wesley. Here, with many scores from the quiet little village, we sang, wept and prayed until near midnight. And oh, the blessed memory of that midnight hour!

A bird's-eye view of all the historic scenes at Epworth will be found in the other picture. There is the font at which Wesley was christened, and the old rectory from which Wesley was rescued when but six years of age. Then there is the church where Wesley's father, was the rector for thirty-nine years. And Samuel Wesley's tomb, on which John Wesley preached annually for thirty years, because the curate "was a drunkard" and refused to let this young heretic either preach or read prayers in the church. In this same picture you will notice the old rectory before the fire of 1797 had destroyed it; and also the rectory as rebuilt after the fire and as it now stands. Notice, also, the exterior and interior of the beautiful Wesley Memorial Chapel. There is, at the bottom of the picture, about in the centre, the tablet in Westminster Abbey to the memory of John and Charles Wesley, which was unveiled March 30, 1876, Dean Stanley making the address.

All our Epworthians, I am sure, will be pleased to know that complete arrangements have already been made for our second Pilgrimage to Epworth, which is to leave New York early in July, 1894; and you may be one of those happy pilgrims!

Westerly, R. I.

### PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

#### Dept. of Spiritual Work.

R. S. DOUGLASS.  
First Vice President.

OUR AIM. The development of Christian character.

Practicing Services

HOW SHALL WE KEEP LARGE CONGREGATIONS?

Each Christian Leaguer is personally responsible, as far as his own attendance is concerned, for the size of the congregation, whether the pastor is good, bad or indifferent.

I. Visiting g.

II. Welcoming.

III. Personal Attendance.

Personal Attendance.—1. Young people inspire the preacher, and help keep his thoughts and manner fresh and enthusiastic. They especially need wise preaching. Young Christian business men, who are energetic and successful during the week and are idlers and Sunday-newspaper-devourers on the Sabbath, make religion, in the eyes of the community, less important and respectable than business.

2. Old people give weight to the congregation, encourage attendance of younger Christians, and lead ministers to prepare their sermons more carefully.

3. Every Christian should be able to say with Schuyler Colfax, "Whenever my pastor sees I am not in my pew, he knows that I am either sick or not at home."

4. Go in all weather when you would go to the very choicest entertainment. Fair weather is no excuse for staying at home, and the ideal church has the largest attendance of Christians on stormy Sundays, as each one goes because afraid the others may not be able to come. The smallest outfit for religious work for man or woman is a Bible, a hymn-book, a rubber outer-garment, and a pair of rubber boots! Organize "Rainy Sunday Brigades."

5. Raising Sundays. Arrange with the pastor, Sunday-school superintendent, and officers of other organizations, for a Sunday, to be set apart annually or quarterly, when special effort shall be made to have every member of every organization present at regular preaching service.

Plymouth, Mass.

#### Dept. of Mercy and Help.

ALTA C. WILLARD.  
Second Vice President.

TO THE SECOND VICE PRESIDENTS: Last month we considered the first two divisions of the topic, "Systematic Visitation," and this month we will take the third and fourth, viz.: the aged, and the new-comers to the community.

The pastor has the names and addresses of the aged. Let a third helper take charge of this list and call to her assistance as many others as she needs to ensure one call each month upon every person whose name appears on the list.

A good way to find the new-comers is to divide the sittings of the church into sections, giving each into the charge of a lady and a gentleman—one a member of the church, and the other a League member; and sometimes, this necessitates a move on the part of a Leaguer to some other section of the church. Be sure that those in charge are constantly present at the morning service. Let them welcome every stranger in their section and obtain the name and address of every one who is to remain in the city for any length of time if he or

she wishes to have the pastor and League members call.

The Sunday before the monthly conference or meeting let the fourth helpers go to each person in charge of a section and get the list that has been kept by each, and also obtain the number of strangers welcomed that did not give name and address. Compare the lists, that no name may appear twice, and give a copy to some one who shall see that a call is made upon each person during the coming month. Have those in charge of a

Room, 38 Bromfield Street, but a little information in regard to prices might be acceptable.

One design has been adopted as the standard banner for the Epworth League. This banner is made of white silk, with a band of red silk arranged diagonally across it. The number of the chapter is in gold letters and figures in the upper right hand corner, while the name of the place is in the opposite lower corner. The Epworth League emblem is in oil color and gold in the centre on the diagonal band. It

yet worse. Oh! go and seek him out. Live for some one. Do not do as the foolish virgins did—spend your own oil in feeding your own lamps, that your own faces may grow bright thereby; but brighten other faces; and, then, when the Master comes, you will be ready, and you will go in with Him to the marriage supper. God grant that all of us may, and then we shall know why light was given and life. —Rev. G. Williams.

### BRIGHT FACES.

One of my friends who seems to have gained the secret of perpetual youth and good spirits, said to me lately: "Do you notice I always put on my sweater, most unrefined expression when I'm in a great hurry or get caught in a crowd, a thing I do test, or whenever I want to look worried, because most other women do look so like crazy frogs in the least crisis?" It is not the great men or women who look the most borne down by responsibility and anxiety. Gladstone shows less lines of care than a woman out on a shopping excursion on "bargin day." —KATE SANBORN, in the *Chautauquan*.

### THE DATE OF EASTER.

Easter is the first Sunday after the full moon that occurs on or next after March 21; and if the full moon fall on the 21st, Easter is the next Sunday. Of course if the date were the same each year, the day would be Sunday only once in six years. Some of the early Christians did fix the date in this way, while others used the present way. But in the year 325 the matter was brought by Constantine before the Council of Nice, and it was evidently thought best that the anniversary of the event which changed the Sabbath from the seventh day of the week to the first day should always fall upon the first day; for they, deciding between the two ways then in use, selected for the whole church the method which would bring Easter always on Sunday.

Since that decision Easter cannot fall earlier than March 22, nor later than April 25 in any year. These dates are called the "Easter Limits."

Easter occurred on March 22 in 1818, but cannot come again on that day until 2285—*Advances*.

### Dante Rossetti's Love Story.

When Gabriel Dante Rossetti was a boy he was deeply in love with a young girl; and having a poet's gift he sang a poet's love in numerous sonnets and verses to her. She died young, and by her wish the manuscript of these poems were placed in a casket and laid under her head so that even in the last sleep she should be as they always had been, kept beneath her pillow. Years passed by and Rossetti's fame grew until every line of his composition became precious, and some of those who prided in his writing most asked him for copies of the songs that had been buried. He had kept no copies, or they had been lost. At all events, he could furnish none, and when they asked him to rewrite the verse he declared that he was utterly unable to do so. At last his friends importuned him for permission to have the original manuscripts examined. He consented after some hesitation, and all the necessary preliminaries having been compiled with the grave which had been sealed for many years was opened in the presence of a wondering few. Then a strange thing was found. The casket containing the poems had proven to be of perishable material, and its cover had crumbled away. The long tresses of the girl had grown after death, and had twined and intertwined among the leaves of the poet's paper, coiling around the written words of love in a loving embrace long after death had sealed the lips and dimmed the eyes that had made response to that love.

### LUNATICS DO NOT SHED TEARS.

One of the most curious facts connected with madness is the utter absence of tears amid the insane. Whatever the form of the madness, tears are conspicuous by their absence, as much in the depression of melancholy or exultation of mania as in the utter apathy of dementia. If a patient in a lunatic asylum be discovered in tears, it will be found that it is one beginning to recover or an emotional outbreak in an epileptic who is scarcely truly insane; while actual insane persons appear to have lost the power of weeping, it is only returning reason which can once more unlock the fountains of their tears.

Even when a lunatic is telling one in fervid language how she has been deprived of her children, or the outrages that have been perpetrated on herself, her eye is never moist. The ready gush of tears which accompany the plaint of the sane woman contrasts strangely with the dry-eyed appeal of the talkative lunatic. It would indeed seem

settled to the Pacific Coast.

The "Life of Washington" is in place at any time and at any time.

In the making of a library

—and every true Epworthian will not be satisfied with taking books from the public library—we must have a variety. Perhaps we cannot afford the luxury of complete editions, in which case it will be well for us to consult some one qualified to judge and thus find what we had better buy.

Were I to recommend five books by Irving, they would be his "Sketch Book," "The Traveller," "Life of Goldsmith," "Bracebridge Hall," and "History of New York." Should I add another, it would be "Crayon Miscellany." Put these upon our shelves along with our Tennyson, Whittier, Lowell and Longfellow already

there, and we may view a very good beginning. Our homes, without books, no matter how much furniture we may have, are still bare and cheerless; while with the best thoughts of the best writers by us, they are warm and bright though the floors be carpetless.

For an evening with Irving let some one be prepared to tell of Sunnydale and their memories; and happy he who has been admitted to the old home of Kickerbocker! The study is just as it was, and the old furniture is still there. Gould long made his home at Irvington, the prettiest place for the writer. Tarrytown is hard by; and how full is it of memories of the Revolution, Andre, and the Cowboys, while its beech trees are the grandest in America. Let some one tell why Irving never married.

The story of the Alhambra and the Conquest of Grenada would fill an evening full, and you might wish to come again. Give the whole of April to Irving.

Worcester, Mass.

### Dept. of Social Work.

MINNIE G. SPEARE.

Fourth Vice President.

Any chapters desiring to secure banners or badges, can obtain full particulars by applying at the Methodist Book

Room, 38 Bromfield Street, Boston.

Newton Centre, Mass.

yet worse. Oh! go and seek him out. Live for some one. Do not do as the foolish virgins did—spend your own oil in feeding your own lamps, that your own faces may grow bright thereby; but brighten other faces; and, then, when the Master comes, you will be ready, and you will go in with Him to the marriage supper. God grant that all of us may, and then we shall know why light was given and life. —Rev. G. Williams.

Had Philosophy on Her Side.

"Spell toes," said the mother, who was teaching her little daughter, seven years old, to spell.

"T-o-o-z-e," answered the child.

"No, dear, that's not right. T-c-c-s spells toes."

"But it sounds like t-c-z-e."

"I know it, but you cannot go by the sound."

Then in order to enforce this proposition the mother called on her daughter to spell

it.

"F-z-o-z-s," said the child.

"No, you're wrong again. This time we do use the z and spell the word f-z-o-z-s."

## THE INITIAL CLASS

(Continued from Page 2.)

at Matt. 5: 11; and when they say that will wait a more convenient season, she meets them with Prov. 27: 1 and 2 Cor. 6: 2. N. F. believes that "right is right, and wrong is wrong," and when she meets those who say, "I never trouble myself about these things," she will refer them to Matt. 20: 13 and Rom. 6: 16. When they try to excuse themselves by saying, "There are too many things to give up," she is always ready to explain Mark 8: 36, and tells them she would be pleased to meet them again at Matt. 4: 16, at any time.

A. M., we hope, is ever keeping before her Matt. 25: 1.

E. P. has a large circle of acquaintances, many of whom are Christians fully believing in John 15: 7; but occasionally she meets people who say, "I am just as good as others." Then she endeavors, by Romans 14: 10, to show them the responsibility resting upon each one of us.

J. C. is one of those persons who think, —

"If you have a kind word, say it;

"Threshold hearts soon to rest.

"If you owe a kind word, pay it;

"Life's a sun hurries to the west."

And, when people say, "I cannot believe," she calmly replies from Romans 10: 17; or they say, "The Bible is good, but not good books," she is ready with Psal. 40: 8; and it makes no difference if she says, "I read on, but without success;" she answers from Jer. 3: 22.

Then was a class well try to watch over our bodies; that by sacrifice and passion they may not offend; over our thoughts, that impurity enters not into the secret chambers of the soul; over our words, that we may speak as in the audience chamber of God; over our minds, that we may store them with all valuable knowledge; over our hearts, that we may love God our Father, and our brothers; over our actions, that every deed may be such as God will approve. Then it is to Jesus of Nazareth we will look for our Teacher, our Guide, and our Helper.

## FRESH FROM THE FIELD.

REV. F. N. UPHAM.

**Lawrence, Mass.** — The Haverhill Street Church rejoices in an increasingly vigorous League.

**Greenland, N. H.** — In the recent extensive church improvements the League took an admirable part by raising \$600.

**North Monroe, N. H.** — The League presented to the church recently a beautiful communion service. We have rarely noted a more unique or fitting exhibition of love for the church by the young people.

**North Haverhill, N. H.** — A new League gives promise of new life. May the seed grow and increase a hundred-fold!

**Newport, N. H.** — The parsonage carpets were provided by the young folks of the League.

**East Saugus, Mass.** — The League here is the hope of the church. The little Juniors are doing splendidly. They recently had under their auspices a stropetoon lecture on "The Sandwich Islands." They boldly assume \$50 for church expenses. No doubt about their paying it. Bro. Dorr, the pastor, can't say too much of his League.

**Alston, Mass.** — Rev. C. H. Hanford is very happy when speaking of the League at his church. He says: "It is the best and most efficient League I ever saw. A very great help to the pastor in spiritual and financial work." He finds no trouble with the young people leaving the larger prayer-meeting on Sunday evening. They stay, almost every one, and help. From 5:45 to 9 o'clock on Sabbath night the young Christians are on hand and ready for work. Mrs. Hanford has great assistance in the young ladies of the Mercy and Help Department, as she repairs clothing that has been sent to the parsonage, and distributes it to needy people. The League is a "blessing that makes rich."

**Charlestown, Mass.** — Monument Square Church has had a genuine revival this winter. Seventy probationers are on the lists, and in the classes, too. The thoroughgoing Methodism of that church warrants the last remark. In all this work the pastor, Rev. George W. Mansfield, bears cheerful testimony to the earnest spirituality of his League, now more than one hundred strong.

**Wakefield, Mass.** — Bro. H. Fay Look carefully and most successfully superintends the Junior League here.

**Ashmont, Mass.** — The Epworth League in this college town, chapter 2124, has about 50 members, who are a strong help in song, testimony, and often in prayer. Their Sunday evening meetings do not deplete, but rather increase, both the attendance and interest at the regular church service following. Bro. H. C. Stebbins, the president, is well worthy a word of commendation for his faithful and efficient work. Two most charming entertainments have recently been held. The first was a parlor recital, the material for which was taken from Longfellow's "Hiawatha," interspersed with music. The second was a reception to about thirty young people of the Easthampton League, who came over for a ride-ride. For both of these occasions very dainty programs were printed. The League helps the stewards of the church by contributing to the current expenses. The pastor, Rev. S. A. Bragg, modestly but very effectively aids in all this good work.

**Gloster, Mass.** — Prospect St. Church has recently been re-enforced by the formation of the Vincent Junior Epworth League. There are now 140 children who belong to it. Mrs. W. A. Small is the very efficient superintendent of the work. The pastor, Rev. W. F. Cook, takes deepest interest and attends every meeting. The little folks recently gave an entertainment with the stereopticon. Though the admission fee was only five cents, a good sum was realized. They are to give the concert in the church Easter Sunday that is usually in charge of the Sunday school.

**Somerville, Mass.** — The Broadway Church has recently organized a Junior League that starts off with much promise.

**East Middlesex Circuit Convention.**

Owing to the storm of Feb. 29, the convention was held March 6, at Wilmington, Mass. A large number gathered from the neighboring towns of Reading, Stoneham, Wakefield and Melrose. The sleighing parties showed a merry spirit in going through the drifts and up and down the uneven roads. But the convention itself repaid all efforts to reach it. The papers and addresses were of genuine merit and interest.

**The Lynn District Convention.**

St. Paul's Church, Lynn, most hospitably entertained a great company of Epworthians. Wednesday afternoon and evening, March 1. Dr. Pomeroy, of Gloucester, district president, gave direction to the meeting. The reports from the Leagues showed increasing numbers, many genuine conversions, a more thorough working of all the departments, and deepening interest. Rev. O. W. Hutchinson, of Belmont Church, Malden, spoke most interestingly and practically of Junior League

work. The address of the evening was delivered by Rev. C. L. Goodell, of Boston Highlands. His theme was Palestine. Fresh from the Holy Land, he imparted much of his own thrill and enthusiasm to his intensely interested audience.

## Annual Meeting.

Very attractive folders, printed in pale green and gilt, with a cut of the beautiful church, are issued by the Holyoke Epworth Union as cards of invitation to the Epworth Leagues of the New England Conference to present at the reception given the evening of April 4 in the First Church, Holyoke, on the occasion of the annual meeting. Dr. Brodbeck will deliver his stirring address on, "Why am I a Methodist?"

## Gilbert Haven Union.

The Gilbert Haven Union, comprising the Leagues in the towns of Woonsocket, Pawtucket, Glendale, Mapleville, and Millville, R. I., held its third quarterly convention at Glendale, March 18. There were afternoon and evening sessions, at which the pastors and representatives from the chapters gave addresses and papers. A very beautiful souvenir program told of the interesting excursions.

## Fitchburg Epworth League Union.

The quarterly meeting of the Fitchburg Union of Epworth Leagues, comprising the chapters at Fitchburg, West Fitchburg, Leominster and Lunenburg, was held with the Leominster chapter on the evening of March 6. This was the most enthusiastic and largely attended meeting held during the four years' existence of the Union. Rev. C. F. Rice, of Leominster, in his cordial words of welcome referred to the work that had been done by the Union, and aptly introduced the speaker of the evening, Rev. W. N. Brodbeck, D. D., as the first General Secretary of the Epworth League and the only living ex-secretary on the subject, "Why am I a Methodist?" Some of the reasons why the Methodist, the church of his birth, was the church of his choice, were the peculiar doctrines of the church — free grace as opposed to Calvinism, election as modified by the colored brother who observed that no one was ever elected who was not a candidate, witness of the Spirit, and entire deliverance from sin. The liberality of the church, its positive type of experience, its polity, system of ministerial supply, and connectional feature, were also presented as strong points which served to attract him. The whole address was interspersed with stories and anecdotes which kept the audience in constant good humor. An excellent collation was served by the Leominster chapter, after which the remainder of the evening was spent socially.

## Bishop Maliau in India.

The good Bishop sends us an interesting address to his students and for students of the New Testament. By Rev. H. Thayer, D. D. Boston: Houghton, Mifflin & Co. Price, 75 cents.

As the title indicates, this address was given to students and for students of the New Testament. The advices are sensible and strong, as might be expected from the master of criticism and interpretation in the Harvard Divinity School. The book contains suggestions for thorough and fruitful work in New Testament interpretation. It is for the student who wishes to do his best. Both the liberality of the church, its positive type of experience, its polity, system of ministerial supply, and connectional feature, were also presented as strong points which served to attract him. The whole address was interspersed with stories and anecdotes which kept the audience in constant good humor. An excellent collation was served by the Leominster chapter, after which the remainder of the evening was spent socially.

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**Patent Lever-Lan-**

**CASE AND HONOR-**

# Zion's Herald.

WEDNESDAY, MAR. 29, 1893.  
[Entered at the Post-office, Boston, Mass.,  
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## SPIRITUAL RENEWAL.

It is not merely a coincidence that Easter comes to us at the season of the year when nature's manifold life is just emerging from the sleep of winter and clothing itself with new beauty. Beneath the coincidence there is a profound and significant spiritual correspondence. The life which we behold just breaking from its bonds of snow and ice, is like the higher life which it typifies, not a re-created life, but a renewed life. It is not the resumption of life which has ceased; it is the continuation of life which had passed through a temporary period of repression, and is now reasserting its vital power.

The natural significance of Easter is renewal; and not other than this should be its spiritual significance. As the life of nature reasserts itself, renews itself, at Easter-time, so the spiritual life in us, which is the Christ-life, should have its annual resurrection, its putting forth of new leaf and bud and flower. Easter should be the great revival anniversary of the Christian Church. We should not celebrate it merely as the memorial of a past event, however significant that event may have been. This would be to rob it of its present helpfulness and power. Christ surely cannot have meant that the anniversary of His resurrection should be thus sterilized and devitalized and pushed back into the remoteness of history. He would not have it become a mere pageant of remembrance, but would make it an anniversary of the renewal of His life in us, like nature's annual Easter awakening and revitalization. We are the recipients of the Christ-life; humanity is the new incarnation of the Christ; and Easter ought to mean the annual renewing and enlarging of this divine life transmitted to us by our Lord.

The most significant anniversary of the church is relieved from any merely formal, conventional, remote, spectacular aspect, and infused with present meaning and power. It is the soul's springtime; it is the resurrection of the Christ-life in us. It has, or should have, a personal significance to every Christian; it lays a personal responsibility upon every one of us. We are not to celebrate Easter as a far-off event, a detached episode, in the history of Him who became flesh for an inconceivably brief period of His eternal existence, and dwelt among men. We are to celebrate a present event, a most vital and significant event, in the contemporaneous history of the Christ, who is dwelling in the world now as never before. It is the anniversary of the renewal of His life. That life is in us. It has been transmitted to us by Him; and its constant renewal is the only true Easter. We may adorn our churches with flowers, and lift up the joyful tribute of song, but unless the Christian life of us all grows sweeter and more beautiful with the offering, we have not celebrated Easter in the spirit of Him who made it ours.

## THE LARGER EASTER.

Every event has its broad and its narrow aspects, its large and its restricted meanings. It is so with the event which Easter commemorates. The resurrection of our Lord appeals in a very different way to different minds. There are those who look upon it simply as a remarkable phenomenon, a miracle well supported by testimony, and therefore an event of historical and scientific interest. Others, viewing it from a merely conventional religious standpoint, are impressed with its significance as a religious fact — with the endorsement which it gives to the universal belief in immortality; with its testimony to the reality and divine character of the Christian religion.

These are legitimate conceptions of the resurrection of our Lord; they are valuable and helpful, so far as they go; but the truly spiritual mind cannot but feel their pitiful inadequacy as interpretations of the truth for which Easter stands. The broad, profound, spiritual aspect of this culminating event in our Lord's earthly history is wholly unapprehended by minds which rest in the scientific, the conventionally symbolic, or the attestory significance of the resurrection. These are mere surface

readings of a truth which deepens down into the very heart of the divine thought and purpose. There is a Larger Easter — infinitely larger than the popular conception, even than the conventionally religious conception, of this anniversary of our Lord's resurrection. The Larger Easter is the spiritualized conception and the spiritual interpretation of what to others is a merely spectacular or symbolic event. The truth for which this Easter anniversary stands, and which it should convey to every Christian mind, is this: that the resurrection of the Lord Jesus Christ means the impartation of His life to the life of mankind. He rose from the dead, not only that He might display His power over death, not only that He might vindicate the reality and divine nature of the system of truth which He brought into the world, but that the sons of God might receive, and enter into, and carry forward, that divine life which was in Him, and which He so often declared was theirs as well as His — theirs through Him, as the life of the vine becomes the life of every branch.

Or, for a more vivid and vital conception of this Larger Easter, for which the historical event and the anniversary of that event form but the framework, the setting, the material enfolding, of this most pure and precious of spiritual jewels! The Christians in us — that is the true meaning of Easter; Christ risen, not into the recognition of science, not into the testimony of history, not even into the sublime vindication of His own system of truth but into the receptive, aspiring, expanding spiritual life of the whole race. Think of this as the message which the Larger Easter brings to you — Christ newly entering into your life. Christ newly risen in your soul. He came to give life abundantly, and not to take it away with Him again when He went. And the life which He brought from above passed into the life of mankind when He ascended to His Father. That was the meaning of the unssealed tomb in the garden, the lightning of the angel's face, and the glory of his raiment. There is a deep spiritual significance in it all — Christ risen, but leaving behind Him, as His heritage to mankind, the brightness, the joy, the power, the heavenly comfort and strength, of His own mighty life.

## THE HOBBY HORSE.

To ride or not to ride — that is the question. Shall we mount the hobby horse and set off gaily on a campaign of more or less devastation and distinction, or shall we content ourselves with a quiet career? Perhaps the answer will depend on what we mean by hobby.

The London Times remarked a while ago, in reference to the then approaching Parliament, that doubtless the usual amount of time would be occupied with the "standing hobbies." It referred in this sneering manner to various measures of reform designed to curb and defeat the heartless selfishness of men and deliver the victims of oppression from the power of their plunderers. But nearly all good men will agree that hobbies of this sort are a glory to the courageous band who are devoting so much of their lives to carrying them through. And it may be said that every man ought to have a hobby in this sense; that he should have some favorite theme of thought and effort which shall concentrate his powers, call out his best endeavors, develop what is noblest in him, and add something to the welfare of the world. This is another way of saying that every man should find out what his special mission, his calling in life, what God has particularly laid upon him to do, and then should do it with his might, turning not aside for any obstacle or allurement. Such men will make many enemies, will be compelled to sacrifice much ease and take many blows, but God will stand by them and give them victory at last.

But we commonly speak of these men as philanthropists, reformers and heroes rather than as hobby riders. There is a great difference between the latter class and the former. It turns chiefly on the intrinsic importance of the theme chosen and the method of its presentation. The true philanthropist, however much in earnest he gets, retains some appreciation of the proprieties and courtesies of life, and does not imagine he can further his cause by cramming it down the throats of all he meets without reference to their state of preparedness. Nor does he go tilting against wind-mills under the mistaken idea that he is a chivalrous knight engaged in an affair of vast moment.

The hobbyist ridiculous overestimates both himself and the notion he has taken up. The latter, as a rule, is really minor importance. But he makes extreme assertions about it, and goes to such a length in his intense, impassioned advocacy that people of any sense are much disgusted. He is quite devoid of tact and judgment; so that if the topic happen to be one of some consequence, he is sure to bring it at the wrong time, or take hold of it by the wrong handle, and so alienate instead of attracting sympathy. But usually the object is not one which to a well-minded man appears deserving of the impetuous eagerness, amounting almost to mania, with which he pursues it. It belongs with the non-essentials, yet he has placed it in his system at the very foundation of all things. He pleases himself with the thought that he has had the keenness to perceive its real worth, while it has been hid from most. He indulges in some of the joy of an original discoverer. He has a sense of special proprietorship which is a little intoxicating. But he is far from wishing to monopolize what he has gained. No, he is not selfish; he is more than willing to share with others. So he goes at them

with hammer and tongs, on all occasions, suitable or unsuitable, and succeeds admirably — in making himself a nuisance. He fancies that he is cutting a great figure and winning a high niche in the temple of fame or the gratitude of posterity, when in reality he has entered on a foolish crusade, doing more harm than good, and causing the judicious to grieve, while the groundlings laugh or applaud. The cause which is so unfortunate as to have enlisted his sympathies will be a terrible sufferer, and he himself will suffer, but he will call it persecution for righteousness' sake and stubbornly keep on.

It is not well to ride a hobby in this, the generally accepted, meaning of the term. It does not pay in the long run to be so eccentric and whimsical as ordinary folks dread to meet us. Let us pray to be delivered from all delusions and the various oddities which make us a bore or a laughing stock. May we be given light enough to discern the difference between a great thing and a small one, and between a thing which can be done and a thing which cannot.

## A PLAIN WORD ABOUT PROMISES.

Dr. Henry Van Dyke, pastor of the Brick Presbyterian Church, New York city, and professor-elect to succeed Dr. Tucker at Andover, in the preface to a volume of sermons just issued from the press of Charles Scribner's Sons, under the expressive but fitting title, "Straight Sermons," says:

"Young men are really human beings. They are not angels, nor are they devils. They are not perfect, nor are they failing in their efforts to be perfect. They are not separate and artificial, but natural, simple, active, full of vigorous exercise for mind and body. The right education helps them to be more perfect, but it does not make them perfect. The best life for them is not to be separate and artificial, but natural, simple, active, full of vigorous exercise for mind and body. The right education helps them to be more perfect, but it does not make them perfect. They are not perfect, nor are they failing in their efforts to be perfect. They are not separate and artificial, but natural, simple, active, full of vigorous exercise for mind and body. The right education helps them to be more perfect, but it does not make them perfect. They are not perfect, nor are they failing in their efforts to be perfect. 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## The Epworth League.

New England District.

MOTTOES.

Look Up. Lift Up.

I desire a league offensive and defensive with  
any soldier of Jesus Christ." — John Wesley.  
"We live to make our church a power in the  
world, while we live to love every other church that  
exists our Christ." — Bishop Simpson.

## THE FIRST EASTER.

OLIVE E. DANA.

It began in gloom and in sadness,  
For the Lord in the new tomb lay,  
And hardly blazed its gladness  
When the stone had been rolled away.

And even when out of that prison  
They saw that Jesus had gone,  
And said Mary, "The Lord is arisen!"  
As she came in the brightening morn, —

The disciples could not believe it.  
Those even who stood by the tomb  
Were too sad of heart to receive it,  
Such joy born out of such gloom.

Ah! no word of angel or woman,  
No saying of Peter or John,  
No witness, divine or human,  
They would lose their faith upon.

But hush! A low voice is speaking!  
A face shines on them, and lo!  
Naught else are they seeing or seeking —  
Their Lord is risen, they know!

O hearts that will not relinquish  
Your weariness burdens of pain,  
That cling to your memory's anguish,  
And live over your sorrow again, —

Oi, hear the Easter bells ringing!  
See, here he is! heart's ease for your rue;  
This day itself may bring me joy!  
The vision transcendent to you!

It will show how the lives that are ended,  
And the hearts that are bereft and sore,  
Are gathered and comprehended  
As one in His love forever.

For the Lord is His own revelation;  
We never can know that He loves us,  
Till — better than confirmation —  
His presence to us He gives.

Augusta, Maine.

## EASTER THOUGHTS.

Ring, happy bells of Easter time!  
The world takes up your chant sublime,  
The Lord is risen! The night of fear  
Has passed away, and heaven draws near:  
We breathe the air of that blest clime,  
At Easter time.

— Lucy Larcom.

\* \* \*

Today, upon Palm Sunday, Jesus comes riding into Jerusalem in the midst of palm-branches and hosannas. Next Thursday, He is prostrate in Gethsemane. Next Friday, He is hanging on the cross. Next Sunday, He is rising from the tomb. The great experiences come quick on one another. Joy crowds on sorrow, sorrow pressing on the spirit of joy. To each comes the quick end. Each is but born before it dies; but one thing never dies — the service of His Father, the salvation of the world, the sum and substance of His life! Set upon that, with His soul full of that joy comes and pain comes, and both are welcomed and dismissed with thankfulness because their coming and their going bring the end for which He lives more near. — Phillip Brooks.

\* \* \*

I cannot leave our Easter morn as though it were the Saturday of judgment day. I cannot stop here, but say in a few, simplest words, "But now is Christ risen and become the first fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive." We believe in a Christ that has come out from the bosom of the Father that He might reveal Him to us, and is kin to us because we are kin to God our Father. We believe in a Christ who became incarnate only that He might conquer, and suffered Himself to be put to death only that He might prove himself victor over man's last enemy, death itself. We believe in a Christ who has flung open the doors of the great prison-house that He might show us that there is no prison-house, that the abode of the dead is not dark and gloomy dwelling-place, but the dwelling-place of light and life and joy and God Himself. We believe that out of every grave there blooms an Easter lily, and in every tomb there sits an angel. We believe in a risen Lord. Turn not your faces to the past that we may worship only at His grave, but above all within, that we may worship the Christ that lives. And because He lives, we shall live also. — Lyman Abbott, D. D.

\* \* \*

Listen! The earliest bluebird sings again His prophecy of spring above the snows; And in our heart already sunnier glows.

So the first violet in a sunny nook,  
Lifts its face in April's frosty hours,  
Tells of the coming shower of flowers.

And when the Easter bells from tower to tower  
Proclaim Christ risen, still our faith replies,  
"Since He is risen, we shall also rise."

The winter of our sorrow passes by;  
The springtime of our hope is drawing near.  
Listen! His message in the bells is clear.

— REV. ISAAC O. RANKIN, in *S. S. Times*.

\* \* \*

This glorious vision, this hope and everlasting surety of the future, how shallow were life without it, and how deep beyond all fathoming with it! The threads that broke in the loom here shall be taken up there. The veins of gold that penetrate this mighty mountain of time and earth, shall then have forsaken the rock and drift and shine in a second life. All those wrongly estranged and separated; and all who with great hearts, seeking good for man, do fall out and contend; and all they who bear about hearts of earnest purpose, longing to love and to do, but hindered and balked, and made to carry hidden fire in their souls that warms no one, but only burns the censor; and all they who are united for mutual discomfort; and all who are separated that should have walked together; and all that inwardly or outwardly live in a dream all their days, longing for the dawn and the wakening — to all such how blessed is the dawn of the resurrection! The stone is rolled away, and angels sit upon it; and all who go groping toward the grave to search for that which is lost, shall hear their voices teaching them that heaven harvests and keeps whatever of good the earth loses. — Henry Ward Beecher.

\* \* \*

To go to the burial ground in order to recall the departed and mourn them there, is as if a wife or mother should go down to the steamer's dock or the passenger station to recall husband or child who had left her by steamer or train for some distant country. The grave is not even the door through which our beloved have passed; it is the sepulchre which they have left. The released spirit has no longer need of this habitation of clay. Nature generously offers to take and turn it into grass and flowers. And we lock it up in a casket in a vain attempt to prevent the kindly ministry of decay. The body is but a fetter that enchains the now free spirit. Why, when the spirit is released, should we sit mournfully by the side of the rapidly rusting letters? The body is but a

narrow cell in which the now free spirit was confined. Why, when the door is opened, and the spirit has gone forth, and nature begins to take the cell to pieces, should we sit mournfully at the empty cell, and long to stop the process of demolition? Fly forth, O soul, from thy cage! We rejoice in thy emancipation, and join in thy song.

O sorrowing hearts, sit not down in the gloom! Good Friday over against the setting sun! The Master is almost come; the stone is already rolled away. He is not here. He is risen. See the place where the body of thy loved one lay; then go quickly with this song on thy lips: He is risen from the dead; he goeth before me; the Master came and called for him; and where the Master is, there my beloved is also. — Christian Union.

\* \* \*

In what body do they come? not in the body of flesh and blood. Rather is it reasonable to suppose that, as there is a natural body and also a spiritual body, so the latter, or its immortal germ, is even now tabernacled in the former; and that at death it is disengaged from its companion clay, and stands forth at once unhampered by fire or sword, by accident or disease, its texture and organization finer and more delicate than we can now conceive. And this is the resurrection. Nor in the "house from heaven" with which the soul is thus "clothed upon," does it lose for a moment its sure identity. Character given to these earthly lineaments, its own appropriate moral expression. More fully yet shall it shine through and reveal itself in the spiritual countenance. — Alfred P. Putnam.

\* \* \*

Looking into the place where Jesus lay, we look beyond it. He is not there, but is risen. As the hours of His subjection to the power of death were numbered, so also the days of our slumbering are appointed; and because He lives we shall live also. He has brought life and immortality to light. His resurrection has begotten us again to a living hope. His trumpet shall sound and we shall be changed. He had power to lay down His life and power to take it again; much more has He power to deliver His people from captivity and bring them back to their eternal home. That vacant tomb is significant of victory. The sorrow of that first day of the week is transmuted into eternal joy. Christ's death and burial were the necessary antecedents of His resurrection. He entered the grave that He might despoil it and become a conqueror. Oh, what consolations, what encouragements, what strong appeals are to be found in contemplating the place where the Lord lay! We sorrow not for Christian friends as those who have no hope, for blessed are the dead which die in the Lord. It is a faithful saying that if we be dead with Christ, we shall also live with Him. — Rev. Edward W. Gilman, D. D.

\* \* \*

**EASTER CHIMES.**

THE last rays of the setting sun were streaming through the stained glass of a beautiful church, and flooding the aisles with gorgeous color, as a bevy of young girls stepped out upon the sidewalk. Evidently something pleased them, for there was a curious jumble of delighted expressions: "Isn't it beautiful?" "The decorations are perfect!" "The pulpit was never more artistic!" "It will be a glorious Easter!"

The chorus of delight was suddenly hushed as a lady in deep black approached, and after she passed, the merry girl-voices took on a quieter tone.

"Poor Mrs. Norton," said May Converse, "how sad this must make her feel! Last Easter Jennie helped us decorate."

"Yes, and do you remember how her voice swelled out when she sang, 'I know that my Redeemer liveth?'" said one of the older ones.

"I am so sorry for her," added May, thoughtfully. "Her loss is great, but I feel she is wrong in nursing it so! If I were only older, I might tell her the Easter side of her sorrow; but I am only a girl!"

Yet the "girl" went home to think, and the next morning her thought shaped itself into a great bunch of Easter lilies, and the lilies greeted Mrs. Norton as she came to her lonely breakfast table. A look of pleasure flitted across the sad face as she inhaled the odor and touched the wax-like petals.

"Where did these come from, Nancy?" "I do not know, Mrs. Norton. They were left at the door for you this morning. This card was with them."

Mrs. Norton lifted the card on which was written, "Jesus said, Take ye away the stone!" and on the back, "With love of May Converse."

"Oh, I see; from my dear Jessie's friend! How kind she is! But what could she mean by this verse? It surely is not wrong for one to mourn!"

Disposing of the question in the negative as she sipped her coffee, it intruded again as she sat through the Easter service, and, in the gathering twilight with the lilies in her hand and their odor rising to her, it returned.

"Does Jesus say that to me? Ought I to roll away the stone?" she soliloquized.

"Let me tell you," said a soft voice at her elbow; and in a mysterious way she was drifted in a cloud just over the city. It was Easter morning again, and the church bells were chiming out joyously.

"Why, how strange! The bells speak!"

"All inanimate things speak," said the voice, "but one's soul must be strung to a key above the inanimate, or it does not hear. Those who are spiritually-minded catch more hidden harmonies and soul-stirring truths. What do the bells say to you?"

"One says, 'The power! The power! The power!'"

"I think that I may know Him, and the power of His resurrection," explained the voice. "The power lies in the increase. The stately oak comes of the dying acorn, the fragrant flower of the buried seed; but who thinks of the loss of acorn and seed in the multiplied glory of the tree and plant? God never takes away a gift!" He only substituted something better; so when the world's great Easter dawns we shall wonder that we rebelled when God dropped these seeds of our affection in the earth, for all physical and mental attractions are but the germs, the homely seed-pods, of spiritual beauty; and when we meet our beloved again they will be clothed with this resurrection increase."

The voice ceased, and another bell chimed out, "A lively hope!" "A lively hope!"

"What does that mean?" she asked again.

"Blessed is the God and Father of our Lord Jesus Christ! He has been written upon a heart by hope, by the resurrection of Jesus Christ." The pall of bereavement is the most effective background for this resurrection gleam to play upon. One never knows the wondrous beauty of this doctrine until she lays a dear one away from sight. Like the little company at Bethany, mourners still roll great stones of desolation before the place where their dead are laid, forgetting that under the stone the resurrection green is peeping. But sunlight cannot penetrate a rock, and so for want of an agent the life-principle may be lost. There is a time when hope may revivify the afflicted heart; there is a time, also, when the rootlet of faith will die for being in perpetual shadow. Not only may this "lively hope" cover your grave with the sweet, fair lilies of faith, but the light of your sanctified loss can make them blossom on the new-made mounds which belong to your friends."

There was silence, and then a bell in the distance pealed slowly: "Gazing!" "Gazing!" "Gazing!"

An inquiring look swept Mrs. Norton's face, and the voice responded: —

"Why stand ye gazing up into heaven?"

The same delicate reproof of the angels gave the disciples after Christ's ascension. There is no more common temptation after bereavement than apathy and a sense of justification in it. It costs something to gather up the threads of duty after a trial, to resume the ordinary round and the old interests in those about us, but we are liable to stand gazing up into heaven and never live in realities of the present.

Memories are left us, not as a source of soul-paralysis, but as a stimulus to growth and zeal. Is the home circle narrowed? Are the hours spent in loving ministrations become a weary drag? Lo! the Master is come, and calleth for thee! Let it be your joy as you stand at the loom of life to pick up the broken threads in the schemes of your sainted Jessie, and weave them into a perfect life-work which you shall lay at last as a crown of rejoicing at your Saviour's feet."

The sweet voice died away, while the bells chimed in regular round, "The power! The power!" "Gazing!" "Gazing!"

Then the cloud began to melt slowly toward earth, and Mrs. Norton awoke with a start to find herself in her own room again, the lilies breathing out their fragrance in the Easter twilight, and her soul stirred with new truth and love.

Thus young May Converse spoke through the flower and the Bible verse for "then she took away the stone from the place where the dead was laid." — A. H. N. A., in *Christian Intelligencer*.

## AN EASTER OFFERING.

LILLIAN GREY.

**EASTER OFFERING.**

I T was surely the most miserable, un-thrifty little rose-geranium that had ever been brought inside a church door at Easter, or any other time, and yet —

"We must certainly find a good place for this!" said Miss Elliot.

"That? Why, Louise! It will spoil the whole effect if that wretched thing is in sight. I thought your taste in decoration well-nigh faultless. I even told the minister so."

"Thank you. But, my dear girl, you don't know the history of that poor little plant, and I do."

"It can't have much of a history; it looks as if it had been in the slums, and as if it were utterly ashamed and discouraged; and no wonder, trying to live and grow in that old tomato can!"

"Yes, but see; this soft white paper hides the unlovely tin, and really the poor plant is not so bad considering the fact that since Christmas it has stood in a sunless window or else on the bed of a little cripple who dearly loves it."

"Oh! so it has a story! Do tell us more about it," said one and another who had overheard and were ready to be entertained.

"There isn't much of a story, girls, only its owner is a child, ten years old perhaps, whom I go to see sometimes, and she asked me if it might come to church for Easter. It seems that last year she came in here from the branch mission, and was greatly impressed with the floral display; and she has pondered over the intent and meaning of it — more, I am afraid, than some of us do — and she has treasured this slip for months, hoping that it might be worthy of a place here. I think it is."

And the minister, who had entered the church in time to hear the last words, said: —

"Certainly it is. Place it here, please, Miss Elliot, here in plain view. I am sure it will be an inspiration to me, and I hope to all of us, for it represents the fragrance of a pure life given to the risen Lord."

And the young ladies went on with their pleasant task, with hands more deft and hearts more thoughtful and loving and tender on account of the little humble rose-geranium set in the midst of all the beautiful roses and lilies and palms. And when the day was over and the plant, accompanied by many lovely blossoms, was carried back to its owner whose solace it had been through several months of pain, it was still dearer to her because it had been to the beautiful church to help in celebrating the resurrection.

**EASTER FLOWER.**

IT was the blessed Easter-tide, When down to heaven look, In violet and in rose, And white on the warm hill-side, And cowslips by the brook.

We laid her there in blossoms sweet, In lilies and violets green, And lilies crooked from head to foot, White slept our lovely Marguerite, With smiling lips at rest.

How like an Easter flower she lay, With white and green eyes, The flower the white Christ bore away Upon His resurrection day To gardens of the skies!

— JAMES BUCKHAM, in *Christian Advocate*.

## COLUMBIAN STAMPS.

**T**HIS new Columbian postage stamps are in circulation, and some of them are very pretty. They are larger than the stamps with which we are familiar. The two-cent stamp is in lavender, after the painting, "The Landing of Columbus," by Vanderlyn, a picture with which we are all familiar. This, of course, will be the most commonly used stamp of the series. The three-cent stamp is "The Flag-ship of Columbus;" the four cent stamp, "The Feet of Columbus;" and the five-cent stamp, "Columbus Soliciting Aid from Isabella," after the painting by Brozak. The three-cent stamp represents a green ship on a green sea, and is very pretty because it is so distinct. The six-cent stamp is after one of the panels of the bronze doors by Randolph Rogers, at the Capitol at Washington, entitled "Columbus' Welcome at Barcelona." The ten-cent stamp, "Columbus Presenting the Natives," is after the painting by Gregori. The fifteen-cent stamp is after the painting of Balocca, "Columbus Announcing His Discovery." The thirty-cent stamp is "Columbus at La Habana;" the fifty-cent stamp, "The Recall of Columbus," after the painting by A. G. Heaton, of Washington. The one-dollar stamp and the two-dollar stamp are after the celebrated paintings, "Isabella Pledging Her Jewels," and "Columbus in Chains." The three-dollar stamp is after the painting, "Columbus Describing His Third Voyage." The four-dollar stamp are portraits in circles of Isabella and Columbus, and the five-dollar stamp is the profile head of Columbus, similar to the one on the souvenir half-dollar.

As is well understood, these stamps are issued for this year only, and because of this it is said there will be a great demand for them by collectors. The only issue of United States stamps now obsolete are those of 1847, 1851 and 1857. All stamps issued by the United States Government are as good for use today as when first issued, except those of these dates. The present series of stamps is criticized because of the number of figures reproduced on some of the stamps in so small a space, and yet it is a question whether they will not be of a certain educational value on this account.

5. Merely delight to land where secret prayer is wont to ascend.

6. Wherever, on this earth, personal communion with God is enjoyed, might be erected a monument to him.

7. Frail is man in himself — as a bubble of the sun, helpless as a storm-caught bird; yet silent he can reach forth and touch the lever that moves the universe.

8. Sweet secret prayer! Blessed means of richest good!

9. For so the whole round earth is every way Bound by gold chains about the feet of God."

10. Because of Aeridary misfortune. A man that is well-born is full of life and energy. He rejoices in achieving. He has no disposition to slum, but delights in doing his part fully



## Review of the Week.

Tuesday, March 21.

Terrific hurricanes cause large loss of life in the South Pacific—in the New Hebrides and New Caledonia.

Wreckage and capsized boats of the missing White Star steamer "Narone" sighted and reported.

H. B. Palmer, assistant teller of the Fall River National Bank, missing; a deficiency of \$6,000 in his accounts.

Bishop Wiggin, of the Diocese of Newark, N. J., rescinds his order to priests requiring them to refuse absolution to parsons of public schools.

The President nominates James B. Easton minister to France, Theodore Runyon minister to Germany, John E. Riley minister to Denmark, and Wade Hampton commissioner of railroads.

Carlie W. Harris, the wife-murderer of New York, re-sentenced.

Pope Leo dedicates upon the beatification of Joan of Arc.

Another bomb explosion in Rome.

July 24 to be commercial travelers' day at the World's Fair.

Wednesday, March 22.

Ex-Minister Balhuu sentenced to five years in prison, to pay a fine of 750,000 francs, and to lose all civil rights, for Panama corruption; another year added to Charles de Lesseps' sentence.

Still more bomb explosions in Rome; the residence of the Papal Grand Marshal destroyed.

The East River Bridge Company propose to build two bridges across that river, with elevated rail way approaches.

A cyclone in the Planet flour mill in Litchfield, Ill., wrecks the building and many houses and causes the loss of several lives.

State banks advocated by the Massachusetts commissioners.

Death of Dr. E. R. Humphreys, a well-known educator.

The Woman Suffrage bill defeated in the Maine Legislature.

Thursday, March 23.

Death of Dr. George C. Shattuck, an eminent physician of this city.

Rev. Ahward's sensational charges of corruption during Bismarck's administration declared to be without basis by a special committee of the Reichstag.

Death of ex-Senator Saulsbury, of Delaware.

J. S. Seymour, of Connecticut, nominated for Commissioner of Patents; and S. W. Lamoreux, of Wisconsin, for Commissioner of the Land Office.

Assassination of the mayor of Moscow, Russia, by a half-crazed nihilist.

A new tariff bill drafted by the New York Reform club; raw materials to be admitted free of duty; all tariff to be levied strictly ad valorem.

The State Senate passes to the third reading the bill for a ten-hours' day for street-railway men.

Friday, March 24.

Four women and a child burned to death in a apartment house in Cleveland, O.

The Maine Senate passes a bill giving municipal suffrage to women.

M. Z. La again defeated in the election for the French Academy.

Death of J. D. Wattle, publisher of the Sunday School Times.

The Berlin sea commissioners meet in Paris, and adjourn to April 4.

A cyclone in the lower Mississippi valley wipes out two small towns.

The fund in aid of the Emergency Hospital in this city now nearly \$6,000.

Another bomb exploded in Rome.

The State Senate passes a bill authorizing the Bos. on & Maine to purchase the Concord & Montreal road.

A gang of counterfeiters of silver half-dollars captured on Long Island.

The French ministry supported in the Chamber by a vote of 314 to 200 on a motion favoring dissolution.

Saturday, March 25.

Sudden death of Col. Elliott F. Shepard, editor of the New York Mail and Express.

The Maine House kills the woman suffrage bill.

A mountain range in Colombia sunk by a seismic disturbance; several lives lost.

Dr. Parkhurst's society in New York prepared for an active moral crusade.

English cotton employees (now on strike) and their masters settle their difference.

The statement made that several million dollars have been wrongfully paid out by the Pension Bureau because an important ruling remained unpronounced.

Drexel & Co. again become friendly to the Reading management.

A tornado causes great damage in Indiana; many houses wrecked in Indianapolis.

Monday, March 27.

Both the English and French ministers at Washington raised to the rank of ambassador; the English minister, Sir Julian Fawcett, becomes dean of the diplomatic corps.

A religious fanatic assaults King Humbert on a street in Rome.

Nearly \$15,000 subscribed for the Home Rule cause at a mass meeting in New York.

The new cruiser "New York" goes to sea for a short trip.

Carriage manufacturers and workers at Liverpool; an expected strike of 1,000 hands today.

The unofficial referendum in Belgium results in the approval of manhood suffrage by a large vote.

The eruption of the San Martin volcano in Mexico visible for 100 miles around it.

At least 18 lives lost and hundreds of persons injured by the tornado in the South; the property loss put at \$2,000,000.

United States Supreme Court decision destroys validity of four of Edison's patents, and leaves Bell Company to stand wholly on the Berliner.

The Monongahela Valley colliers return to work after a strike of seven months. A loss of \$4,000,000 is estimated.

Dorfinger's American Cut Glass is shown in every requisite for the table and in beautiful pieces for Wedding and Holiday Gifts. Genuine pieces have trade mark label. C. Dorfinger & Sons, New York.

The annual clearance sale of Jones, Mc. Duffie & Stratton occurs this week. Their seven floors of chins and glass attract citizen and stranger, as the modern china-store is to the family what the book-store is to the student.

Regarding Prang's new line of Easter goods it may be safely asserted that the refined taste, chaste and delicate designs, and appropriate selections, which in the past have secured their productions such pre-eminent and popular favor, will be found even in a greater degree in the line they are just presenting for the coming season. Artistic skill and inventiveness of the first quality have been employed in making these designs, and the result is almost bewildering in the variety and richness of the effects produced. A full variety of prices is presented, from the comparatively inexpensive to the costliest. The line is distinctively American. The original designs were executed by foremost American artists, and lithographed and printed by American artists and artisans in their fine art establishment in Boston under their personal supervision. The designs include a new and attractive variety of Easter cards, Easter art novelties, fine art prints on satin for Easter, and booklets in hand decorated linen and leatherette covers.

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THE CONFERENCES.  
(Continued from Page 5.)

Understand the needs of a church, willingness to lend a helping hand—these have been some of the prominent characteristics of the first, and a most successful, year as elder.

*Warren.*—The church has suffered much during the past few years by removals from town and from damage to its property through the closing up of a part of the street on which it stands and the settling of the church edifice. The missionary collection reached an amount of over \$130 against \$87 for last year. The "Cross Benevolent Chart" was used, and greatly helped to that result. The pastor, Rev. S. B. Sweeter, was kindly remembered at Christmas. Another financial year closed with a surplus. The church was quickened in its spiritual life through a ten days' meeting conducted by Rev. H. U. Brown under the direction of the pastor. The King's Daughters of the church have rendered excellent service in assisting the pastor in visiting and comforting the sick. Bro. Sweeter has asked to be removed at the close of the present Conference year.

*Bethel.*—Inquiry of Pastor Smithers de-

veloped the fact that the subscription for the new church has nearly reached the \$9,000 line, and that the people are taking hope that plans may be long materialized into brick and mortar. The Florida colony from the church expect to return the coming summer improved in health from the winter's sojourn.

*Rev. H. A. Spencer.*—It will be very gratifying news to the whole Conference that Rev. H. A. Spencer, of Lawrence, Mass., has formally accepted an election as financial agent of the Seminary, and that he will come to Vermont the first of May to begin his new duties. He will also be transferred back to his old Conference home. Inasmuch as Bro. Spencer is well known throughout the entire Conference, having served most of its best charges, his work in the field will be a source of great prosperity to the institution whose interests he will represent. His marked ability in the raising of funds and in attractively setting forth the advantages and attractions of the cause which he has at heart, will here find full play.

*RETHAW.*

*St. Johnsbury District.*

*Derby.*—Rev. N. W. Wilder has been chosen superintendent of schools for the town of Derby by the school commissioners. This will make his third year of office.

*Barton.*—Preparations for the coming Conference are rapidly being pushed to completion. It is thirty-five years since a similar meeting was held here. Bishop Simpson presided, and is said to have preached one of the most remarkable sermons ever delivered in this country. Like Bishop Simpson, Bishop Joyce comes fresh from a tour of the European Conference. The prominent men of Methodism expected are Chaplain McCabe, who is to repeat his famous and popular lecture on the "Bright Side of Life in Libya Prison," Dr. Payne, D. J. W. Hamilton, Dr. J. B. Hamilton, Dr. W. A. Spencer, Secretary Schell, who is to represent the Epworth League, and probably others.

*Springfield District.*

*Woodstock and Quechee.*—The work here is prospering under the leadership of Rev. O. D. Clapp, pastor. Twenty-four have been received on probation during the year, and 6 in full membership. Bro. Clapp's health has been steadily improving during the year.

*Putney.*—After having no services in the church for more than two years, Bro. E. W. Sharp has undertaken to reopen it and to build again the walls of Zion. Services have been regularly held since the first of January. The congregations are increasing and the outlook is favorable. Bro. Sharp has moved into the parsonage. The Methodist church in Putney lives again. May a great revival sweep through the place, and the church demonstrate its right to an existence!

*Windsor.*—Rev. A. W. Ford was able to be in the pulpit again last Sunday. It is expected that he will reside at Windsor next year instead of living at Hartland as heretofore.

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*Southford.*—Rev. H. A. Smith, who has been recovering from ill health, has returned to his charge at Southford.

*Chestnut St.*—Sunday, the 19th, was "missionary day" with this church, and President Raymond, a former pastor, was invited to preach the sermon, which was exceedingly able and greatly delighted his many friends. The collection amounted to \$2,000.

*N. E. SOUTHERN CONFERENCE.*

*Providence District.*

*President Preachers' Meeting.*—A full meeting was held on March 20, at which time Rev. J. S. Wadsworth, of Phenix, presented a finely written paper on "Egypt and the Pharaoh of the Oppression." He also furnished a large number of photographs illustrative of his subject. President Raymond of Wesleyan University being present, on invitation he addressed the meeting on the condition and work of the University.

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*St. Paul's.*—On March 19 at the Sunday evening service 5 seekers were at the altar. The pastor, Rev. J. W. Webb, D. D., has had a unanimous request to return for the fourth year. All church work is prospering.

*Phenix.*—Since Jan. 1, the pastor, Rev. J. S. Wadsworth, has received 28 probationers. Twenty-four have been received on probation during the year, and 6 in full membership. Bro. Clapp's health has been steadily improving during the year.

*South Londonderry.*—Rev. W. A. Bryant will be obliged on account of ill health to take a rest of a year. He has had a very profitable five years' pastorate at South Londonderry.

*Wardsboro.*—Bro. J. A. Steen expects to go to St. Johnsbury to live another year, to make a home for his son who is in business there.

*Mansfield, Emmanuel.*—The Epworth League has \$35 from Mr. G. W. Pennell's lecture. This goes toward the improvement fund for the remodeling of the church spire. The pastor, Rev. C. E. Beals, writes: "Hottest town-meeting Mansfield ever saw was held Monday. The temperature caused triumph, 2 to 1, after a most bitter fight."

*VERMONT CONFERENCE.*

*Concord District.*

*Swanton.*—Revival work commenced spontaneously at the first union meeting of the Week of Prayer in January, held at the Methodist Episcopal Church, when the pastor's son was converted. Union meetings alternating with the Baptist Church have been held continuously. After this long siege, victory perches on the banners of the Cross, and the place is taken for Christ. One hundred converts have been recorded, and probably twice that number of Christians have been reconverted. Representative citizens are now espousing the cause of Christ. Thirteen persons became identified last Sunday evening Veterans of the Grand Army, prominent merchants, Freemasons, town officers, together with men and women from all walks of life and nearly all the students of Pen brooke Academy, are numbered with the saved. The work seems only just commenced. "What hath God wrought!" Rev. W. H. Webster is pastor.

*NEW HAMPSHIRE CONFERENCE.*

*Crook District.*

*St. Albans.*—A beautiful Christian work has been accomplished by a young Christian lady that may be suggestive to other young Christians. Consecration to the Lord awakened her to seek to do something for Him. Before this she did not know as she could do anything. She is teacher in the graded school. In her department were several Negro children. It came to her that she might get them into the Sabbath-school and church. Immediately she commenced the work. Clothing to some extent was solicited, and her own hands diligently wrought at the work of adjusting garments and hats for them. Many personal visits were made in all these interests. The result is she comes now to church with thirteen bright pupils, forming her Sabbath-school class. As their parents do not all come with them, she sits with them, and every child seeks to please in quiet behavior the one so interested in their welfare. Some of them have given themselves to the Lord.

*Morristown.*—The donation for Rev. and Mrs. Nanton was attended by a goodly num-

ber. The net receipts amounted to \$55.

*Emore.*—Rumor has it that at the coming Conference Emore will be severed from Morristown and become a separate pastorate. Some of our ministers have too much on hand to do work thoroughly with vigorous, abiding results. Some need assistant pastors as their fields enlarge and opportunities for great spiritual good multiply.

*North Hero.*—Mrs. Hyde, wife of Rev. W. H. Hyde, is at her son's house, very ill.

*Binghamville.*—Dwight L. Spaulding died March 2. Funeral services were held in the

## Supplementary Love-Feast Testimonies.

Since the publication of our Superannuates' Love-feast, in the issue of March 15, the following testimonies have been received:

*B. H. RANDALL.*—It is unfortunate to be late to meeting, especially to love-feast. In my early ministry the doors of the love-feast were closed precisely at the hour for its beginning, and if any one was late he was quite a loss to our young church to lose such a young man.

*Alburgh.*—Lilla, wife of C. H. Honinger, died March 2. She was sister of Rev. C. W. Ross.

*West Berkshire.*—Rev. Mr. Prouty reached \$87 for last year. The "Cross Benevolent Chart" was used, and greatly helped to that result. The pastor, Rev. S. B. Sweeter, was kindly remembered at Christmas. Another financial year closed with a surplus.